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III.

PROVERBS.

VI. 22. "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."

"When thou goest, it shall lead thee," in this world; "when thou sleepest, it shall keep thee," in the hour of death; "and when thou awakest in the days of the Messiah, it shall talk with thee," in the world to come.—*Siphre* (ed. Friedmann), p. 74, col. 2.

ECCLESIASTES.

I. 9. "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun." Rabbi Berachya said in the name of Rabbi Isaac: The last Redeemer will be like the first (Moses), as the first put his wife and his sons upon an ass (Exod. iv. 20), the last one will also ride upon an ass; as the first fed his people with manna (Exod. xvi. 4), so will the last one also bring manna down from heaven (Ps. lxxii. 16); as the first made rise the well, so will the last one also bring forth water (Joel iii. 18). Thus here is something of which it is said, Behold this is something new; but it has already been.—*Midrash on Ecclesiastes* or *Cohemoth* in loco.

I. 11. "Neither shall there be any remembrance of things that are to come with those that shall come after."

Targum: There shall be no memorial of them with the generation which shall be in the days of King Messiah.

VII. 24. "That which is far off, and exceeding deep, who can find it out?"

Targum: Behold, now, it is far off from the children of men to know all that has been from the beginning of the days of the world, also the secret of the day of death, and the secret of the day that King Messiah shall come; who is he that shall find it out by wisdom?

XI. 8. "But if a man live many years, and rejoice in them all," etc.

If a man lives many years, let him rejoice in the joy of the law, but let him also remember the days of darkness, for they shall be many; and much as he may have learned, yet it is empty before the teaching of the Messiah.—*Midrash* in loco.

XII. 1. "Remember now thy Creator in the days of thy youth, while the evil days come not," etc.

Rabbi Hiya, the son of Nehemiah, says, Those days are meant which will be such that there will be neither guilt nor merit.—*Midrash* in loco.

"The evil days" are old age; and "the years" are the days of Messiah, when there will be no merit and no guilt.—*Talmud Shabbath*, fol. 151, col. 2.

SONG OF SOLOMON.¹

I. 8.—"If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tent."

Targum: The Holy One, blessed be he! said to Moses the prophet, It is required of them that they may do away the captivity, that the assembly which is like to a fair virgin whom my soul loveth, walk in the path of the righteous, that she order the prayers according to the mouth of her princes, that she guide her offspring, and that she teach her sons, who are like to kids of the goats, to go to the house of the congregation, and to the house of inquiry. And in this righteousness they shall be sustained in the captivity until the time that I shall send King Messiah, and he shall conduct them into rest to their dwelling places, [namely, to the house of the sanctuary, which David and Solomon and the shepherds of Israel do build for them.

I. 17. "The beams of our house are cedar, and our rafters of fir."

Targum: Solomon, the prophet, said: "How beautiful is the house of the sanctuary of the Lord, which is built by my hands, of wood of Gulmish; but far more beautiful will be the house of the sanctuary which shall be built in the days of the King Messiah, the beams of which will be of the cedars of the garden of Eden, and whose rafters will be of cypress, pine and box."

II. 8. "The voice of my beloved; behold, he cometh leaping," etc.

Rabbi Hunya said in the name of Rabbi Eliezer, the son of Jacob, "The voice of my beloved, behold he cometh," this is the King Messiah.—*Midrash* in loco.²

II. 9. "My beloved is like a roe or a young hart: behold he standeth behind our wall," etc.

Rabbi Isaac said: As the roe appears and disappears, so also did the first Messiah appear before them and then disappear.... Now as the first Redeemer, so is also the last Redeemer. As the first appeared and disappeared, so likewise the last. And how long will he be hid from them? According to Rabbi Tanchuma in the name of Rabbi Hama, the son of Rabbi Hanina, and according to Rabbi Nehemiah in the name of Rabbi Hoshaya, forty-five

¹ Wherever in the Book of Song of Solomon the name Solomon is mentioned, it applies not to Solomon, but to him who is the peace, excepting viii. 12, [where Solomon speaks of himself.—*Talmud Shebuoth*, fol. 35, col. 2.

² The same we find in the *Yalkut* and in the *Pesikta* in loco.

days, as it is said: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. xii. 11, 12). And how much are the other days? Forty-five days, in which Messiah will appear and then disappear.—*Pesikta* (ed. Buber) p. 49*ab*.

II. 10–12. "My beloved spake, and said unto me," etc.

"My beloved spake," i. e., through Elijah; "and said unto me" through the King Messiah. What does he say to me? "Rise up, my love, my fair one! for, lo, the winter," i. e., the reign of the Cutheans, who persuaded the world and led it astray by its lies "is past; the rain," i. e., subjection, "is gone and over; the flowers," i. e., the signs of victory, "appear on the earth." Which are they? Rabbi Berachya said in the name of Rabbi Isaac: Those four carpenters (cf. Zech. i. 20), viz., Elijah, King Messiah, Melchizedek and the anointed warrior. "The time of the singing is come," i. e., the time is come to redeem Israel; "and the voice of the turtle," i. e., the voice of the King Messiah, "is heard in our land," which exclaims: "How beautiful upon the mountains are the feet of him that bringeth good tidings" (Isa. lii. 7).—*Midrash in loco*; *Pesikta* (ed. Buber), p. 49.

II. 13. "The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."

Rabbi Hiya bar Abba said: The days of the Messiah will be preceded by a great plague, which will destroy the wicked. "And the vines with the tender grape," etc. This refers to those who are left, as it is said, "He that is left in Zion, and he that remaineth in Jerusalem" (Isa. iv. 3).—*Midrash in loco*; *Pesikta*, l. c.

III. 11. "In the day of his espousals and in the day of the gladness of his heart."

This denotes the days of the Messiah, because the Holy One, blessed be he! is likened to a bridegroom, "as the bridegroom rejoiceth over the bride" (Isa. lxii. 5); "and in the day of the gladness of his heart" refers to the rebuilding of the temple (for it is said): "And I will rejoice in Jerusalem, and joy in my people" (Isa. lxxv. 19).—*Yalkut in loco* (vol. II. p. 178*d*).

IV. 5. "The two breasts are like two young roes that are twins," etc.

Targum: Two deliverers there shall be to deliver thee, Messiah, Son of David, and Messiah, Son of Ephraim, who are like to Moses and Aaron, the sons of Jochebed, who were as two fair gazelles that are twins.

IV. 16. "Awake, O north wind, and come, thou south."

This refers to King Messiah, who is in a northern region, that he may come and rebuild the sanctuary, which is to be in the south.—*Midrash in loco*.

VI. 10. "Who is she that looketh forth as the morning," etc.

This signifies the redemption of the Messiah. For as, when the morning

risers, the darkness flees before it, so shall darkness fall upon the kingdoms of this world when the Messiah comes. And yet again, as "the sun and moon appear, so will the kingdom of the Messiah also appear."¹—*Yalkut* in loco, (II., fol. 180, col. 3).

VII. 6. "How fair and how pleasant art thou."

How fair art thou by the exercise of commandments, how pleasant by kindness... how fair in good works, how pleasant in this world; how fair in the world to come, how pleasant in the days of the Messiah.—*Midrash* in loco.

VII. 13. "The mandrakes give a smell, and at our gates are all manner of pleasant fruits," etc.

Targum: And when it shall please the Lord to redeem his people from captivity, it shall be said to King Messiah, Now the end of the captivity is come, and the righteousness of the righteous smelleth sweet before me, as the smell of balsam.

VIII. 1. "O that thou wert as my brother, that sucked the breasts of my mother," etc.

Targum: And at that time shall King Messiah be revealed to the congregation of Israel. Then shall the children of Israel say to him, Come, be thou with us for a brother, and we will go up to Jerusalem, and we will suck with thee the meanings of the law, even as a suckling sucketh the breasts of its mother.

VIII. 2. "I would lead thee, and bring thee into my mother's house, who would instruct me."

Targum: I will lead thee, O King Messiah, and I will bring thee to the house of my sanctuary, and thou shalt teach me to fear before the Lord, and to walk in his ways, and there will we keep the feast of Leviathan,² and we will drink old wine, which has been reserved in its grapes since the day the world was created, and of the pomegranates, the fruits which are prepared for the righteous in the garden of Eden.

¹ That the morning was looked upon as the emblem of redemption, we see from the following: Rabbi Hiya, the Great, and Rabbi Simeon, the son of Halaphta, once walked together before sunrise in the valley of Arbela, when the hind of the morning announced the dawn of the day. Verily, said Rabbi Hiya to Rabbi Simeon, so is Israel's redemption. It commences little and insignificant, as the prophet says: "When I sit in darkness, the Lord shall be a light unto me" (Mic. vii. 8), but with increasing power it completes itself (as is seen from the history of Esther, cf. Esth. ii. 19; vi. 11; viii. 15, 16).—*Jerus. Talmud Berachoth*, fol. 2, col. 3.

² The Jews expect a very sumptuous feast to be made for the righteous in the days of the Messiah, which will consist of all sorts of flesh, fish and fowl. The Jewish liturgy for the feast of Pentecost has the following: "He will certainly bestow on us the portion which he has promised us of old. The sporting of Leviathan with the ox of the high mountains (alluding to the Behemoth), when they shall approach each other and engage in battle. With his horn he thrusts at the mightiest beasts, but the Leviathan will leap towards him with his fins and great strength. His creator will then approach him with his great sword, and will prepare him for a banquet for the righteous, who will be seated at a table formed of jasper and carbuncle, with a river of balm flowing before them. When they will delight themselves and be satiated with the bowls of wine prepared at the creation, and reserved in the wine-press."

VIII. 4. "I charge you, O daughter of Jerusalem."

Targum: King Messiah shall say, I adjure you, O my people of the house of Israel, wherefore do ye contend against the people of the land, (desiring) to go out of captivity? And wherefore do ye rise up against the army of Gog and Magog? Tarry ye a little, till the people be consumed who have gone up to wage war against Jerusalem, and afterwards the Lord of the world will remember unto you the mercies of the righteous, and it shall be pleasure before him to redeem you.

VIII. 11. "A thousand pieces of silver."

These words refer to the kingdom of heaven.—*Talmud Shebuoth*, fol. 35, col. 2.

ISAIAH.

I. 25, 26. "And I will turn my hand upon thee," etc.

Rabbi Simlai said in the name of Rabbi Elieser, the son of Rabbi Simeon: The son of David shall not come till all the judges and rulers in Israel shall have ceased, for it is said: "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin, and I will restore thy judges."—*Talmud Sanhedrin*, fol. 98, col. 1.

IV. 2. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

Targum: At that time the Messiah of the Lord shall be for joy and for glory, and the doers of the law for magnificence and for praise, for them that are escaped of Israel."

VI. 13. "But yet it shall be a tenth, and it shall return," etc.

Rabbi Seira said that Rabbi Jeremiah, the son of Abba, said, In the time in which Messiah shall come, hostilities will increase against the wise men, as it has been said before that Samuel said one suffering after the other, for it is said, "But yet it shall be," etc.—*Talmud Kethuboth*, fol. 112, col. 2.

VIII. 14. "And he shall be for a sanctuary, and for a stone of stumbling, and a rock of offence," etc.

Jehudah and Hezekiah, the sons of Rabbi Hiyah, were sitting at a meal, in the presence of Rabbi, without uttering a word. Give some wine to the boys, exclaimed Rabbi, that they may feel encouraged to say something. When they had drunk the wine, they opened their mouths, and said: The Son of David will not come, until the two patriarchal houses of Israel shall cease, that is, the Head of the captivity in Babylon, and the Prince in the land of Israel; for it is said: "And he shall be for a sanctuary," etc. My children, exclaimed Rabbi, you are thrusting thorns into my eyes. Said Rabbi Hiya, Rabbi,

take it not ill of them; wine is given with seventy,¹ and so is a secret, when the wine comes in, the secret goes out.—*Talmud Sanhedrin*, fol. 38, col. 1.

- IX. 6. "For unto us a child is born, unto us a son is given, and the government shall be upon," etc.

Rabbi Samuel, the son of Nachman, said: When Esau met Jacob, he said to him: My brother Jacob, let us walk together in this world. Jacob replied: "Let my lord, I pray thee, pass over before his servant" (Gen. xxxiii. 14). What is the meaning of "I pray thee, pass over?" Jacob said to him: I have yet to supply the King Messiah, of whom it is said, "Unto us a child is born."—*Midrash on Deuteronomy*, sec. 1 (on chap. ii. 4).

Targum: The prophet said to the house of David, For unto us a child is born, to us a son is given, and he shall receive the law upon him to keep it, and his name is called from eternity, Wonderful, Counsellor, Mighty God, Continuing for ever, the Messiah; for peace shall be multiplied upon us in his days.

- IX. 7. "Of the increase of his government and peace there shall be no end," etc.

Rabbi Nathan said, "and give thee peace" (Num. vi. 26) means the peace of the government of the house of David, as it is said, "of the increase," etc.—*Midrash on Numbers*, vi. 22, sec. 11; *Siphre* (ed. Friedmann), p. 12, col. 2.

Bar Kapara expounded at Sepphoris: Why is the word לְסִרְבָּה, "the increase," written with a closed mem (the *final* mem מ, and not with the usual mem מ)? The Holy One, blessed be he! wished to make Hezekiah the Messiah, and Sennacherib Gog and Magog. But the attribute of judgment pleaded against it, and said, David the king of Israel repeated so many songs and praises, and thou hast not made him the Messiah; and yet thou art thinking of making Hezekiah the Messiah, for whose sake so many miracles have been performed, and who, nevertheless, has not repeated one song of praise! So that counsel was closed (and hence the closed mem).—*Talmud Sanhedrin*, fol. 94, col. 1.

- X. 27. "And it shall come to pass in that day that his burden shall be taken away," etc.

Targum: And it shall come to pass . . . and the people shall be broken before Messiah.

- XI. 1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

Targum: And there shall go forth a king from the sons of Jesse, and Messiah shall be anointed from his children's children. See also Ps. cx. 2.

- XI. 2. "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and," etc.

¹ The word "wine" is in Hebrew יין, which has the numerical value (i. e., י=50+י=10+י=10) of seventy, so also the word "secret," i. e., סוד: ס=4+ד=6+ס=60, =70.

Concerning the Messiah it is written : " And the Spirit of the Lord shall rest upon him," etc.—*Talmud Sanhedrin*, fol. 93, col. 2. See also Gen. i. 2.

- XI. 3. " And shall make him of quick understanding (or scent) in the fear of the Lord, and he shall," etc.

On this the Talmud remarks : Rabbi Alexander says : The word *והריחו* (i. e., his scent) teaches us that the Holy One has laden the Messiah with commandments and sufferings which were as heavy as millstones . . . Bar Coziba reigned two years and a half, and he told the Rabbis that he was the Messiah. They replied, It is written of Messiah that he would scent out the good ; canst thou do the same ? When they saw that he could not do it, they slew him.—*Sanhedrin*, fol. 93, col. 2.

- XI. 6. " The wolf shall also dwell with the lamb."

Targum : In the day of Israel's Messiah, peace shall be multiplied on earth.

- XI. 10. " And in that day there shall be a record."

Cf. Gen. XLIX. 10.

- XIV. 29. " Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken, for out of the serpent's root shall come forth a cockatrice," etc.

Targum : Rejoice not . . . for from the children's children of Jesse shall proceed Messiah, and his works shall be among you as flying serpents.

- XVI. 1. " Send ye the lamb to the ruler of the land," etc.

Targum : They will bring tributes to the Messiah of Israel.

- XVI. 5. " And in mercy shall the throne be established."

Then Israel's Messiah shall establish his throne in mercy.

- XVIII. 5. " He shall both cut off the sprigs with pruning-knives," etc.

Rabbi Hama, the son of Hanina, said : The Son of David will not come until the despicable government be destroyed from Israel ; for it is said : " And he shall cut off the sprigs with pruning-knives," and it is also written further on : " In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled " (*ibid.* v. 7).—*Talmud Sanhedrin*, fol. 98, col. 1.

- XXI. 11, 12. " The burden of Dumah. He called to me out of Seir, Watchman, what of the night ? Watchman, what of the night ? The watchman said, the morning cometh," etc.

Rabbi Hanina, the son of Rabbi Abuhu, said in the codex of Rabbi Meir, I found " the burden of Dumah " written " burden of Rome." Rabbi Joshua ben Levi said : When one asks you : Where is your God ?—answer : In the great city of Rome ; for it is said : " He calleth to me out of Seir." Rabbi Simeon, the son of Yochai, said : Wherever the Israelites were banished, the Shechinah was banished with them. They were banished into Egypt, and the Shechinah was banished with them, and this is the meaning of " Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house ? " (1 Sam. ii. 27). They were banished to Babylon, and so

also the Shechinah, for it is written: "For your sake I have sent to Babylon" (Isa. XLIII. 14). They were banished to Media, and so the Shechinah, "And I will set my throne in Elam" (Jer. XLIX. 38), where Elam means Media, as it is said: "And I was at Shushan in the palace which is in the province of Elam" (Dan. VIII. 2). They were banished to Greece, and so the Shechinah, as it is said: "And I raised up thy sons, O Zion, against thy sons, O Greece" (Zech. IX. 13). They were banished to Rome, and so the Shechinah, as it is said: "He calleth me out of Seir, Watchman, what of the night?" The Israelites said to Isaiah: Isaiah, our master, what shall yet happen to us from this night? Wait, he replied, I will inquire. Having inquired, he returned to them and they asked again: "Watchman, what of the night? watchman, what of the night?" He replied, "The watchman said, the morning cometh." And night too? Yes, but not so as you think, replied he; the morning comes for the righteous and the night for the wicked, the morning for the Israelites and the night for the idolaters. They said to him, When? He replied: When ye seek (God), he seeks you too, as it is said: "If ye will enquire, enquire ye." They said to him, What keeps the morning back? He replied, Repentance; for it is said: "Return, come."—*Jer. Taanith*, fol. 64, col. 1. What is the meaning of "It is a night to be much observed"? (Exod. XII. 42). (A night) in which God did great things to the righteous, as he did great things to the Israelites in Egypt. In that night he saved Hezekiah; in that night he saved Hananiah and his associates; in it he saved Daniel from the lion's den, and in that same night the Messiah and Elijah will prove themselves as great, as it is said: "The watchman said, the morning cometh, and also the night" (Isa. XXI. 12).—*Midrash on Exod.* XII. 41; sec. 18.

XXIII. 15. "According to the days of one king."

What king is this that is singled out as one? Thou must say, This is the King Messiah, and no other.—*Talmud Sanhedrin*, fol. 99, col. 1.

XXIV. 23. "Then the moon shall be confounded, and the sun ashamed."

Why the pleonastic *waw* (in "and his offering" וְקִרְבָּנוֹ, Num. VII. 13)? Rabbi Bibi said in the name of Rabbi Reuben, This refers to the six things which were taken from the first man, but which return again with an offspring of Nahshon, which is the Messiah. These things are: his splendor, life, stature, the fruits of the earth, the fruits of the tree, and the light. His splendor, for it is said: "Thou changest his countenance, and sendest him away" (Job XIV. 20); his life, for it is said: "For dust thou art, and unto dust shalt thou return" (Gen. III. 19); his stature, for it is said: "And Adam hid himself" (Gen. III. 8); the fruits of the earth and the fruits of the tree, for it is said: "Cursed is the ground for thy sake" (Gen. III. 17); the lights, for it is said: "Then the moon shall be confounded, and the sun ashamed."—*Midrash on Numbers* VII. 13; sec. 13.

XXV. 8. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces."

On the festivals of the new moon, of dedication, and of purim, the mourning women may wail aloud and may clap the palms of their hands together, but must not sing funeral dirges; but when the corpse is interred, they must neither wail aloud, nor sing dirges. . . But of the future ages that are to come, it is said: "He shall swallow up death in victory, and the Lord God will wipe away tears from off all faces."—*Talmud Moed Katon*, fol. 28, col. 2.

In this world we are given up to death on account of our sins, but in the world to come "he will swallow up death in victory," etc.—*Siphra in Yalkut on Leviticus*, xxiv. 31.

The ninth sign of the coming of the Messiah will be that death will cease, as it is said: "He will swallow up death in victory," etc.—*Midrash on Exod.* xii. 12; sec. 15.

XXVII. 13. "And it shall come to pass in that day, that the great trumpet shall be blown," etc.

This passage is quoted in connection with the future deliverance.—*Talmud Rosh ha-Shanah*, fol. 11, col. 2.

The rabbis have taught: The ten tribes have no portion in the world to come; for it is said: "And the Lord rooted them out of their land in anger, and in wrath, and in great indignation" (Deut. xxix. 28). "And he rooted them out of their land," that is, from this world; "and cast them into another land," that is, the world to come. The words of Rabbi Akiva, Rabbi Simeon, the son of Jehudah of the village Acco, said in the name of Rabbi Simeon, If their designs continue as they are this day, they will not return; but if not, they will return. Rabbi says, they will enter the world to come; for it is said: "And it shall come to pass in that day, that the great trumpet shall be blown," etc.—*Talmud Sanhedrin*, fol. 110, col. 2.

The Holy One, blessed be he! said: In this world I gave my law with the sound of a trumpet, but in the future I will gather your exiles with the sound of a trumpet, as it is said: "And it shall come to pass in that day," etc.—*Yalkut on Num.* x. 2.

XXVIII. 5. "In that day shall the Lord of hosts be for a crown of glory."

Targum: In that time shall the Messiah of the Lord of hosts be a crown of joy.